

who *know* what both mental and physical suffering is, and have experienced the joy of having been "Divinely" helped, should not forget that it is our duty as well as happy privilege to bear testimony to what we believe as direct or even indirect help from God.

These extremities are said to be God's opportunities and if when we flee to Him for help and will but wait and listen He will tell us many things that we would not hear at a greater distance from Him.—He *wants our love*.

He wants to do us good that we may love Him sincerely; and by what other method could a genuine appreciative love be created, better, than by the wonderful restoration to health of our dearly loved ones?—However, I'm here to testify upon this occasion to the belief that we should be diligent in trying to remove the cause of said trouble, be the affliction of whatever kind, and all the while invoking God's blessing upon our endeavors. "God helps those who help themselves" contains a truth very adaptable in seasons of affliction and distress. Let us look at it for a moment: when a loved one is taken sick the friends come at once to do what they can that he or she may speedily recover. The physician is summoned; but notice, only to prescribe, advise and assist. The friends are expected to fulfill or supply (in many cases the most important) the part of nurse. Physicians know this and often become disheartened, besides losing invaluable patients through the neglect of a careless indifferent nurse. A veterinary Dr. came to our town one day and was accosted by a man who desired him to come and see his valuable driving horse then suffering of lung fever. "How is he now?" inquired the Dr, it being shortly before noon. "I haven't seen him since this morning," replied the man, "but he was very sick then." "well," replied the Dr. "if that is all the attention your horse receives, he will die; so I shall not go to see him" this theory I believe, is even more applicable regarding persons than animals.

God has many ways of restoring the sick, but I believe that human instrumentalities are oftenest employed. He can prompt some one suited for such work to go and visit a sufferer just at a time when such help is most needed

and without which medicine would avail nothing. They who attend the sick should despise any other than a cheery, hopeful and soothing conversation; and their hands should be as devoid of awkwardness as the baker's hands should of dirt. Finally then, as I want to be brief, while we believe in the miraculous power of God, let us not discard the means provided for our good, but try to do our part faithfully *at all times* remembering the promise: that "The fervent prayer of the righteous availeth much" and having done this, leave the results with Him who "doeth all things well."

Praise God from whom all blessings flow, now, henceforth and forever. Amen.

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DIVINE HEALING VERSUS CHRISTIAN SCIENCE.

BY ESTHER L. DICKEY.

REPLY TO A QUERY.

I would like to know how your idea of Divine Healing differs from Christian Science, and faith healing. Your Brother in Christ wanting to know the truth.

Dear Brother in Christ. Though we are strangers in the flesh, I trust we are guided by the same spirit, "The Holy Ghost." First. That which is termed Christian Science is a misnomer; Christian Science denies the existence of Satan, sin, disease, and death. Claiming that man God's image and likeness is incapable of sin, disease, and death. Thus denying the word of God, and rendering Christ in the flesh a myth, and his work upon the earth meaningless. It is a fact that God created man pure and good, a perfect reflection of himself. It is also a fact that man hearkened to the serpent, a liar and murderer from the beginning. Gen. iii, 6; John viii, 43, 44. Man then lost his purity, his innocence, his communion with God and his birth right dominion over all the earth. Man became the servant of sin, and subject to all its consequences. It is wrong to deny the existence of sin. If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins he is willing, and just to forgive us our sins, and to cleanse us

from all unrighteousness. If we say, we have not sinned we make him a liar, and his word is not in us. 1 John i, 8 10.

Christian Science denies all material things; again denying the word of God. God is the creator of worlds. Heb. i, 2; John i, 3; Col. i, 16. Christian Science denies our mortal bodies, and is Anti-Christ. Our mortal bodies are just as much a creation of God as our spirits. For ye are bought with a price: therefore glorify God in your body and in your spirit which are God's. 1 Cor. vi, 19, 20. Let not sin reign in your bodies. Rom. vi, 12. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. Try the spirits. 1 John iv, 1, 2, 3. Christian Science claims to heal by denying sin, disease, and death: and affirming life, health and strength as all, and only; and in proportion as the scientist can reflect his state of mind on the patient. The patient conforms to his thought. Mind can work wonderfully on mind, but mind is not God as Christian Science claims. The mind of the spirit is a creation of God, and is pure, peaceable and gentle, while the carnal mind is Satan's work, and is enmity against God. Rom. viii, 6, 7. I know whereof I affirm. God has graciously led me through Christian Science.

Second? You wanted to know how Divine Healing differs from Faith Healing. What is termed Faith Healing implies that faith is the healer, while faith is a very precious grace we must never put it in the place of God, himself. We are saved by grace through faith. Eph. ii, 8. We are also healed through faith, not by faith. Faith is the medium through which Christ works. Without faith it is impossible to please God. Jesus says, ye shall know the truth and the truth shall make you free. St. John xviii, 2, 3.

He also says, if any man will do his will he shall know of the doctrine whether it be of God. St. John vii, 17. Divine Healing is of God. The work of Christ. It is the Father, Son, and Holy Spirit gloriously uniting together, thus healing spirit, soul and body. He forgiveth all our iniquities, he healeth all our diseases. (Psalms. ciii, 3.) Satan is the defiler and de-